UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 37. [Vol. III.—10.] October, 1906. ONE PENNY.

Photo by Warwick Brookes.

THE REV. H. KELSEY WHITE.

Born Sept. 13th, 1870—Died August 16th, 1906, in his 36th year.

Received special training for the profession of schoolmaster, in which occupation he evinced exceptional ability; brought up in the religious beliefs of the Church of England; came under the influence of the Rev. H. W. Perris, then Unitarian minister at Hull, and adopted Unitarian views; matriculated for the London University degree; entered as a student of the Unitarian Home Missionary College, Manchester, October, 1896, and after five years' studies—three at Owens College—he became Unitarian minister at Queen's Road Free Church, Urmston, July, 1901, and afterwards, in June, 1905, of the Richmond Hill Unitarian Church, Ashton-under-Lyne. He was an able preacher, Sunday School Superintendent, Church organiser, and a good elocutionist. So recently as the week July 30th—Aug. 4th, he was special missioner with the Unitarian Van at Skipton, where he did exceptionally good work, drew together large audiences, expounded the Unitarian Gospel in an attractive manner, dealt with questions from the audiences in an exemplary fashion, and enlisted much friendship and sympathy. Mr. White was married, but leaves no children. He died after an operation for appendicitis. His passing away is not only a loss to his bereaved widow and Church, but to our movement as a whole, and to the world at large. He was one of the earliest supporters of "Unity," the Urmston Church, under his ministry, being amongst the first to adopt it as the congregational magazine; and in February issue last year he contributed the "Open Letter." The harvest, yet to be gathered, truly is great, and the labourers are still too few, and such as he can only be ill spared.

Varieties.

All souls are thine, the wings of morning bear
None from that presence which is everywhere,
Nor hell itself can hide, for thou art there.
—Whittier.

Jesus constantly prays to another, teaches his disciples to pray to that other and not to himself, and nowhere does he teach or intimate that he is a being to whom anyone is to pray, now or in any coming time. Surely this is all very marvellous, if he were God.—Rev. J. T. Sunderland, M.A.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best can't end worst,
And what God blessed once prove accursed.
—Browning.

Oh, yet we trust that somehow good
Shall be the final goal of ill. —Tennyson.

The wells of salvation were not closed when the New Testament was written, and the voice of God was not hushed when it spoke to the last Evangelist.—J. Page Hopps.

HOME CIRCLE.

If I can Live.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by:

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

—Helen Hunt Jackson.

For His Friend.

Artemus Ward was dying, and his friend Tom Robertson, the dramatist, was with him, and urged him to take a dose of medicine.

"My dear Tom," gasped the invalid, "I can't drink that horrible stuff."

"Do," urged Robertson; "it will give you relief, my dear fellow. Do now; take it for my sake. You know, I would do anything for you."

"Would you?" said the sufferer, feebly stretching out his cold hand to grasp his friend's for nearly the last time.

"Of course I would; you know I would," said Robertson.

"Then drink it yourself," said the dying man, with a glimmer of a smile on his worn features.

Randal's Principle—*continued.*

CHAPTER IX.

"I say, Mr. Saunders, how is it you stick so close to that Randal Wray? You know what an infidel he is; I wonder you have anything to do with him."

"For the matter of that, Mr. Despard, he is not an infidel. He believes in God and Christ and the Christian religion in his own way, as much, if not indeed more, than you and I do."

"Ah!—'in his own way'—you do well to say that. If he is not an infidel, he is very much of a heretic, as you must admit."

"Yes; he is, from that point of view to which we have been long accustomed. But I have come to see, Mr. Despard, that there are much worse heresies than his. There are men you do not call 'infidel' nor 'heretic' who live a notoriously bad life, and Randal Wray is not a heretic of that sort. He is a pure and upright young man. He makes little profession, but goes about doing a tremendous amount of good. I am beginning to wonder which is more accepted of God—a man having the most approved orthodox opinions, and living a mean and selfish life, or the man who is not orthodox in his views, and is a pattern of goodness to his fellows."

"Dear me, Mr. Saunders; I am afraid you are very partial to Randal Wray. It is getting dangerous for you, and quite time you washed your hands of that young man. Don't you know that he has actually begun to give addresses once a week at the Square, and that most of our young men go to hear him, and that they are being drawn away through him? Really, Mr. Saunders, I don't know what it's coming to, that I don't."

"I must confess, Mr. Despard, that I cannot wash my hands of him. I did think I might convert him back to the old faith, but I find I have no longer any wish to do so. He has really converted me to his way of thinking. And to cut myself away from him would be a much greater personal loss to myself than I can tell you."

"Dear me! dear me! Mr. Saunders, this is really worse than ever. I am surprised. I could not have thought it of you that you, of all persons, would have become a victim to the influence of such a dangerous young man."

"'Dangerous,' you say. Well, he is only dangerous to error, superstition, and wrong-doing. Not that he is perfect. He has faults, and he is the first to say so. But he is not a danger to anything that is either true or good."

Mr. Despard was an old retired minister of the orthodox persuasion, who was annoyed at the effect of Randal Wray's perversion from what he called "the good old Gospel," but which was not really the Gospel at all; and hence this conversation.

One night Randal was giving a talk on the Square. Quite a crowd had gathered around him. Amongst other things he said, in answer to some questions put to him, were: "My principle is that 'the Truth shall make you free.' I do not believe in ghosts, I do not believe in the Devil, but I believe very much in God, in man, in Jesus."

"How, then, would you free people from fear of ghosts?" asked one.

"By seeking the truth about ghosts," said Randal.

There was an old house in the neighbourhood said to be haunted. Randal was told that he would soon believe in ghosts if he lodged a few nights in that house. He offered to lodge there to test it, and it was arranged he should do so. Many people had seen "the ghost," and been dreadfully scared by it. He insisted that the arrangement should be quite secret, and that he should choose his own time.

Very late on a dark night, an unsteady old man, who looked half dazed, and was dressed in rather shabby but somewhat gaudy attire, suggestive of a

"sporting" character, knocked at the door of the haunted house and asked for a night's lodging. As he fumbled at his coat to seek something in a pocket in his vest, a massive watchchain, having a pendant of seals and other glittering ornaments, was exposed to view.

The old man was admitted.

Two days afterwards the attention of people in the streets was attracted by some lines on the local newspaper placards in large letters:

"HOW RANDAL WRAY CAUGHT THE GHOST."

(To be continued.)

Unitarian History.

III.—THE UNITY OF GOD.

Unitarianism stands, amongst other things, for the sole unity of God in one person—the heavenly Father. This idea of the unity of God came into human thought as an evolution out of polytheism or belief in many Gods. The history of the doctrine, therefore, carries us a long way back. In the words of John Fiske, it may be said: "It is a long way from the propitiation of ghosts and the adoration of the rising sun to the worship of the infinite and eternal God" ("The Idea of God," chap. iv.) In the names of the days of the week we have records of ancient nature worship, when the Sun and Moon were regarded as gods; and Tiw, Woden, and Thor, Norse deities, were worshipped each on his separate day; Friga, the goddess of love, and Saturn, the father even of Jupiter himself.

And this name Jupiter reminds us of the many divinities of the ancient Greeks and Romans, including gods and goddesses over every department of nature and of human concerns. In the Hebrew Scriptures, too, there are evidences of fetishism or nature worship, of polytheism or plurality of gods, including such as Baal, Moloch, Astarte, and others. In the earlier periods of their history the Israelites were, like other peoples, worshippers of many deities.

All this means that the doctrine of the unity of God is the result of growth and development. There was a time when there was no idea of One only God. But the progress of thought in all peoples has been gradually moving away from the idea of many gods to One God.

This fact is borne out by scholars who have made a special study of the development of religions of the Ancients. The Talmudic story of Abram the iconoclast, previously mentioned, illustrates this evolution in a simple and homely manner. In the house of Therach, Abram's father, were twelve large images of wood and stone, a separate god for each month in the year, and to these gods Therach made his prayers. When Abram was fifty years old he paid a visit to his father. In wrath at the sight of these idols, Abram sought his father and said:

"Father, tell me where I may find the God who created the heavens and the earth, thee, me, and all the people in the world."

Therach answered: "My son, the Creator of all things is here with us in the house."

"Show him to me, my father," said Abram.

Therach led him to the twelve large idols and the many smaller ones around, and said:

"These are the gods who created the heavens and the earth, thee, me, and all the people of the world."

So Abram had a kid prepared for sacrifice to these gods, and placed the meat before them, that they might receive it favourably, but not one of them stretched forth a hand to eat.

Then Abram jested, saying: "Perchance it is not exactly to their taste, or mayhap the quantity appears stinted. I will prepare a larger offering, and make it still more savoury."

So the meat of two kids was placed before them, with the same result.

Then Abram exclaimed: "Woe to those who worship senseless images without the power to smell or eat, to see or hear."

And with an iron implement he broke all the images save one, and into the hands of that he placed the iron he had used.

The noise brought Therach into the room, where he saw the broken idols and the food which had been vainly offered them. With indignation he said: "What is this that thou hast done unto my gods?"

"I brought them savoury food," answered Abram, "and behold, they all grasped for it with such eagerness at the same time, all save the largest one, and he, annoyed at their greed, seized that iron and destroyed them."

"False are thy words," answered Therach in anger. "Had these images the breath of life, that they could move and act as thou has spoken? Did I not fashion them with mine own hands? How, then, could the larger destroy the smaller ones?"

"Then why serve senseless, powerless gods?" replied Abram; "gods who can neither help thee in thy need nor hear thy supplications? Evil it is of thee and those who unite with thee to serve images of stone and wood, forgetting the Lord God who made the heaven and the earth and all that is therein."

For this Abram was taken before Nimrod the king, who had him thrust into prison, and afterwards put into a furnace of fire, out of which, according to the story, he came unhurt.

Whatever else may be said of this ancient tale, it indicates at least a development from the worship of God's many to belief in one only God. And amongst the descendants of Abram the doctrine of the unity of God in one person became a passionate faith. In the Hebrew writings God is frequently spoken of as "the Holy One," "the Mighty One," "the High and Lofty One." Hezekiah prays: "Thou art the God, thou alone"—II. Kings xix., 15. Isaiah represents God as saying: "I am the Lord, and there is none else, there is no god beside me"—xlv., 5; xlvi., 9. The Psalmist declares: "Thou art God alone"—86, 10.

(To be continued.)

Lift the Banner.

The following letter to the Editor, from the Rev. J. T. Sunderland, M.A., merits publication not only for the great importance of the subject which called it forth, but also as a weighty judgment from the other side of the Atlantic in confirmation of the soundness of the position taken up. No doubt there are many ministers on this side in equal agreement with a definite stand for the word "Unitarian" being kept boldly prominent on our banner.

We shall be glad to hear from any who agree with Mr. Sunderland concerning this particular attitude to our movement.

Toronto, Canada,
July 31st, 1906.

My dear Mr. Smith,

Your paper on "Our Name, Our Message, and Our Mission," which I have just read in "The Christian Life," seems to me to be one of the ablest and most important utterances that I have seen in connection with English Unitarianism for many years. I hope you will print it in "Unity," and then issue it as a tract for wide circulation. Certainly most American Unitarians will entirely agree with the position you take. We believe that the name Unitarian is the greatest, the broadest, the deepest, the most uniting, the most unsectarian name which we can possibly adopt—incomparably more so than such a name as Presbyterian. It is the one name which has come to stand for the open trust, for perfect freedom of thought in religion, for the followship of men not on the basis of creedal subscription, but on the basis of the Christian life. The affirmation that a church of Unitarians is a Unitarian church everybody understands. The affirmation that a church of Unitarians is not a Unitarian church nobody understands: it confuses everybody, and makes us misunderstood by everybody. I believe the hope of the Unitarian movement lies in the direction in which your paper points, and no other. Lift up your banner.—Cordially yours,

J. T. SUNDERLAND.

Literature.

"Search the Scriptures, or Stray Notes on the Bible," by Emily Sharpe, 207 pages, cloth, 1/-; published at 63, City Road, London, E.C., contains much interesting and useful matter for Bible teachers and readers generally. It is not a text book of Scriptural argument, but short chapters of "stray notes" on various Biblical subjects. The book is divided into Parts I. and II., Old Testament and New Testament. The chapters on Jesus are certainly among the most valuable. There are numerous woodcut illustrations. Sunday school teachers will find much in this little volume that will help them.

"The Religion of Nature and of Human Experience," by W. J. Jupp, 187 pages, cloth, 2/- net; Philip Green, 3, Essex Street, Strand, London, W.C. This charming book of thirteen most informing and inspiring chapters is a fine exposition of the wonderful unity of Life. It is "the conception of life as a whole—as a vital and essential Unity," that is described in these pages, and illustrated from the poets, the naturalists, scientists, social reformers, humanitarians, artists, and the philosophers of ancient and modern times. It may be safely said that there is no other book yet published which so well expounds the great inclusive meanings which the word "Unitarian" now implies to many who take it as the name for their religious faith. Had Mr. Jupp undertaken his task for the definite purpose of explaining the ideals for which our own "Unity" is published, he could not have done it more accurately than he has done it in this timely volume. On pages 184-5 he says: "Sometimes I have thought that the Unitarian is discovering in that much debated theological name a significance which may give new life to his creed and to his religious communion. It may express the idea that the world is a unity of common interests and social aims and spiritual aspirations. A profound truth of philosophy, and a vital principle of citizenship may thus become associated with a word which, hitherto, has been dear and sacred to a few religious people, but scorned and hated by nearly all others who 'profess and call themselves Christians.' If the churches composed mainly of those who are called 'Unitarians' could become the homes of a faith which rests on the idea of a cosmic unity, and the centres of social enthusiasm born of sympathy with all sorts and conditions of men, the religion of fellowship might find in them one of its greatest allies." Mr. Jupp has done his work well, and placed all who read his pages under a deep debt of gratitude, as well as the wider world that will be influenced by them. It is a good sign, too, that such a book is issued by Unitarian publishers. May it soon run into many editions.

"Sermons by Unitarian Ministers"—Second Series—136 pages, cloth, 1/6 net; Philip Green, 3, Essex Street, Strand, W.C., contains 12 Sermons by representative ministers which have appeared recently in pamphlet form, and have already been noticed in "Unity." Bound up in a handy volume, they are certain to be of great service to people "who have abandoned 'orthodoxy,' and are unable to discover any place of worship where the religious teaching" of the Unitarian kind may be heard. And they will be very helpful to laymen who are called upon to conduct services where there is no regular minister.

Mr. Philip Green has also issued a pamphlet, 3d. net, 32 pp., on the subject of "The Resurrection of Jesus—a Plea for the Re-animation Theory," by P. E. Vizard. People who wish to reconcile the story of the Resurrection as found in the New Testament Gospels with their reason, will find in this tract the evidences well put in support of the idea that Jesus did not actually die on the Cross, but was revived before death could take place.

RECEIVED: "The Amazing Witness," by Arden Shire, 165 pp, paper, 1/- net; The Open Road Publishing Co., 11, Cursitor Street, London, E.C.—Notice in next issue.

THE UNITARIAN VAN.

The Unitarian Van Mission has held considerably over 100 open-air meetings during the recent summer, with a total of nearly 20,000 people. About 50 of our ministers have taken part. And all this with only one van—the first in the field. This we must now name the Pioneer Van, for a second van is now assured. Sir John Brunner and Sir Edwin Lawrence having sent conjointly the sum required for its purchase.

BEFORE MEETING TIME.

An Irish correspondent to "The Christian Life" asks that Van No. 2 shall be sent to Ireland. Surely he is joking. The Irish like to have a parliament and a van of their own, and are more than equal to finding their own van, and working it, too. There will be a Unitarian Van in Ireland, and the Irish Unitarians will easily raise the £100 for the purchase thereof, and another £100 for mission expenses, and as much more as may be needed.

READY FOR A MEETING.

Article II—"With the Unitarian Van" is held over.

Unitarian Reading Circles.

Wherever the Unitarian Van Mission has gone it has found people in places where there is no Unitarian Church, eager to listen to our message, and ready to read our literature. Such places as Sabden, Skipton, Bingley, Shipley, Heckmondwike, and many others which could be named, contain enough persons in sympathy with Unitarianism who might be brought together in closer fellowship by the establishment of a Unitarian Reading Circle.

This is about to be attempted in Douglas, I.O.M. There is no Unitarian Church there. But there are about thirty known Unitarians. Some of these have consented to take turns in having a monthly meeting of Unitarians at their houses for the reading and discussion of Unitarian ideas. It is expected that the first of such meetings will be early in October.

If this were attempted in other places, it would create a good nucleus for a new Unitarian Church in each case. How may it be done?

Get a list of names and addresses of all known Unitarians residing in the locality.

Call a meeting of those persons; put before this meeting a few simple proposals similar to the following, according to local circumstances:—

1. That we form a Unitarian Reading Circle for the discussion of Unitarian ideas.
2. That this Circle consist of all the resident Unitarians willing to meet together, and any friends who desire to study Unitarianism.
3. That there be a small payment for membership to cover secretarial and other incidental expenses.
4. That the Circle shall meet weekly, fortnightly, or monthly, on a week night, for one hour and a half, between the hours of 7 and 10, either at the houses of some of its members in turn, or in an inexpensive room hired for the purpose, and that no refreshments be either expected or provided, except at the cost of, and by the decision of the Circle.
5. That members and friends be asked in turn to introduce a subject for talk, either by reading from a Unitarian book or tract, or some literature opposed to Unitarianism, or from a written paper, or by giving an address, and that the subject be discussed on such a plan as may be deemed best.
6. That a chairman be appointed at each meeting, and that there be a secretary (and a treasurer when necessary).
7. That some friendly means of the propagation of Unitarian ideas by distribution of literature be devised and put into effect.
8. That, when practicable, the Circle shall establish and carry on a regular Sunday service for Unitarian worship, even if none but laymen can be secured to officiate by the reading of a printed Unitarian sermon, and assisted in the devotions, if necessary, by the use of printed prayers.

If something of this kind were attempted in every place where ten or twelve Unitarians reside, we should not hear it said so often that Unitarianism is never heard of, and there might very soon be a hundred new Unitarian churches beginning in a small way like this. And if not—why not?

But what might a Unitarian Circle read to begin with? Nothing could be easier than to select one of the series of penny tracts issued by the B. and F. Unitarian Association on "Our Unitarian Gospel," "The Bible a Human Book," "Miracles," "Prayer," "What must I do to be saved?" "The Immortal Hope," "Eternal Punishment," etc. Being so cheap, every member could have a copy of the tract to be studied. The reading should be limited, say, to 20 minutes, after which there should be questions and discussion. When one tract is finished, another can be taken in the same way. And, later on, perhaps the Circle might go through a book like Savage's "The Passing and the Permanent in Religion," or Armstrong's "God and the Soul," 6d. each.

Queries.

The following questions have been asked of the Editor at various times. They are numbered from the beginning of the series (in the June issue) for purposes of reference. Readers desiring information or seeking light may have their questions answered in this department of "Unity" by sending their queries to the Editor. If sent not later than the 18th of the month they may be answered in next issue.

20. Have Unitarians no creed?—E.S. says: "We have," and speaks as a well-known Unitarian, taking exception to a statement by M. J. Savage, quoted in July "Unity," that "Unitarians have no printed and published creed." E.S. asserts that the real creed of Unitarians is: the belief in ONE simple undivided God, as expressed by the Jews, "The Lord our God is ONE Lord," repeated by Jesus—Mark xii., 29, and mentioned by Paul, "To us there is ONE God, the Father." E.S. is right, and so is M. J. Savage, for by creed E.S. means a belief. M. J. Savage does not say that Unitarians have no belief or beliefs. By creed he means a belief which must be accepted as the necessary condition of salvation. Of a creed in this sense it is said: whoso believes this shall be saved; whoso believes it not shall without doubt perish everlastingly. This is what the creed means in orthodox churches, and of such creeds the Unitarians have none.
21. Have the Unitarians no Saviour?

J.M. writes to say that in Hare's "Guesses at Truth," pp. 23-24, it is stated that: "As the epicureans had a Deism without a God, so the Unitarians have a Christianity without a Christ, and a Jesus but no Saviour"—and he would like to see this corrected in "Unity."

Confessedly the statement is but a guess at the truth, and a very poor and blind guess at that. It is impossible to have CHRISTIANITY

without Christ. And who was Christ? Was he not Jesus? But we are told that Unitarians have Jesus who was the Christ, and at the same time that they have no Christ. Such statements may be smart, but by their mutual contradiction are only smart falsehoods. "A Jesus and no Saviour." Jesus was a Saviour in the manner described in the New Testament. Consequently, if Unitarians have Jesus, they also have a Saviour. And suppose Jesus were not a Saviour? God is not dead. He is a Saviour. And Unitarians have God. The fact that the Hare theology means a Saviour by substitutionary sacrifice does not enter into the unqualified statement as it stands. This is a sample of the misleading nonsense so frequently said of Unitarians by orthodox clergymen and writers, who make pretence of being scholars and thinkers. Guesswork, is it? A little straight and honest search is more likely to find what is the truth. Unitarians have more Christianity, more Christ, more Jesus, more Saviour, than all the orthodox guessers put together.

Thoughts from Theodore Parker.

Theologians . . . have yet a certain belief in a Devil. This comes from that dark notion of God which haunts the theology of Christendom; yea, of the Hebrew, the Mahometan, and Hindoo world. It is painful to see how this notion prevails amongst intelligent and religious men. They tell you of the greater activity of the Evil Principle; they see it in the insects which infect the grain and fruit trees of New England, forgetting that God takes care of these insects as well as of man. When we study deeper, we see that there is no evil principle, but a good principle, so often misunderstood by men. If we start with the idea of the infinite God, we know the purpose is good before we comprehend the means thereto.

The truths of the Scriptures will teach for ever, though the record perish, and its authors be forgotten. They came from God, through the soul of man;—they have exhausted neither God nor the Soul. Man is greater than the Bible. That is one ray out of the sun—one drop from the infinite ocean. The inward Christ, which alone abideth for ever, has much to say which the Bible never told, though it may imply the whole. The Bible is made for man, not man for the Bible. Its truths are as old as the creation, repeated more or less purely in every tongue. Let its errors and absurdities no longer be forced on the pious mind, but perish for ever; let the Word of God come through Conscience, Reason, and Holy Feeling, as light through the windows of morning. Worship with no master but God, no creed but Truth, no service but Love, and we have nothing to fear.

Unitarianism must do one of two things: Affirm the great doctrines of absolute Religion—teaching that man is greater than the Bible, ministry, or church—that God is still immanent in mankind—that man saves himself by his own, and not by another's character—that a perfect divine life is the true service, and the only service God requires, the only source of well-being now or ever—it must do this, or cease to represent the progress of man in theology.

Either Christianity—absolute Religion—is false and utterly detestable—or else modern society, in its basis and details, is wrong, all wrong: there is no third conclusion possible. Christianity demands a divine life; Society, one mean and earthly. Christianity says—its great practical maxim—"We that are strong ought to bear the burthens of the weak"; Society—"We that are strong must make the weak bear our burthens," and it does this daily. The Strong do not compel the Weak as heretofore, mainly with a sword, nor bind them exclusively in fetters of iron: they compel with an idea, and chain with manacles unseen, but felt. Who does the world's work?—he that receives most largely the world's good? It needs not that truisms be repeated. Now it is a high word of Christianity—"He that is greatest shall be your servant." What is the corresponding word of Society? Everybody knows it. Do we estimate greatness in this way, by the man's achievements for the public welfare? Oh, no! we have no such vulgar standard! Men of "superior talents and cultivation"—do we expect them to be great by serving mankind? Nay, by serving themselves!

"It is scarcely an exaggeration to say," writes "Romanus" in a "Hibbert Journal," that the history of Christianity is the history of a long, though happily only partially successful endeavour to get away from the teaching of Christ. The little company of believers, men full of the Spirit, became a World-Church, stereotyped and self-sufficing; a net containing good and bad alike. Hence a certain arrest of life-process. The liquid-fire cooled down and crystallised, the water of life congealed. But it was a winter frost, not a glacial epoch; beneath the lava crust the fires burned as ever, under the ice the river ran. . . In vain do we look for Catholicism, hierarchical, sacramental, dogmatic, in the Gospels, or in the first age of Christianity; it is not there. It is a growth, though a very early growth, not the original; a growth produced by the change from the Christianity of the Apostolic to that of the post-Apostolic age."

"God cares more for adverbs than for verbs," says an old writer. Do the right thing, but do it rightly, courteously, sympathetically.—The Guild.

Persist if thou wouldst reach thine ends,
For failures oft are but advising friends;
And every failure is a step advanced
To him who will consider how it chanced.
—Geo. Meredith.

Notes and News.

In a recent Calendar of our Knutsford Unitarian Chapel appeared the following:—

"Honours to Unitarians.—We have only about 365 churches in the British Isles, but we have many men among us of whom we are proud. The Right Hon. Sir John T. Brunner, Bart., M.P., and the Right Hon. Sir James Kitson, Bart., M.P., are new Privy Councillors; Sir C. E. Schwann, Bart., is a new Baronet; Sir J. Baxter Ellis, the Mayor of Newcastle-on-Tyne, is a new Knight; and the Right Hon. J. Chamberlain, M.P., has lately received general congratulations on attaining his 70th year. All honour to these men!"

A letter appeared in "The Christian Life" advocating the establishment of a "Unitarian Union for Social Service," for those Unitarians who wished such a union to have the Unitarian name—this union to become federated with "The National Conference Union for Social Service," which, while consisting of Unitarians, refuses to have the word "Unitarian" in its title. A copy of the same letter was sent at the same time to the "Inquirer," but it was excluded. Is it any wonder that Unitarians sometimes ask: "Is the 'Inquirer" anti-Unitarian?"

The Rev. W. Rosling, late Congregational minister in Bradford, Yorks, and now a Unitarian minister in that city, in an address from the Unitarian Van at Heckmondwike, reported at length in the "Cleckheaton Guardian," described the effect of his secession upon his old orthodox friends—they "passed me in silence, and shunned me as though I had been a leper," excluding him from their pulpits and societies and fellowship. "Had I fallen into some loathsome sin, and morally disgraced my sacred profession? My bitterest enemy never accused me of that." But "one of my predecessors, who had been deposed for drunkenness, received much more courtesy and consideration than I did; and since I left Congregationalism I have seen a late ministerial member of the same Union fall from his pulpit through a form of moral lapse I cannot name here, but that was not a sufficient reason to close the pulpits of the denomination against him, for he continues to preach as though nothing had happened.

"Then what had I done to merit this social and religious ostracism—this brand of Cain? I had joined the Unitarians—that is all—the Church of Dr. Joseph Priestley, Dr. Channing, Theodore Parker, Dr. Martineau—the Church which puts character before church or creed · goodness above opinions; piety above Popedom, lay or clerical; and reason and righteousness above tradition and authority. I had joined the Church that believes that God has not spoken His last word, or been dumb since the last book of the New Testament was spoken, but that He is with us to-day, inspiring, directing, and upholding all things by His gracious power."

Congratulations to the Rev. A. M. Blatchford on the accomplishment of forty years' ministry at Lewin's Mead, Bristol, and to the Rev. T. P. Spedding, of Unitarian Van fame, in the completion of twenty years' ministry at Rochdale. Best wishes for their future happiness in the grand old cause.

Have Unitarians any right to express any public opinion on the government of Manchester College, Oxford, if they do not happen to be subscribers to its funds? And will the "Inquirer" allow intimidation on the part of any of its readers to prevent its editor allowing such expression of opinion in his paper by others of his readers?—are questions which are being asked.

The Rev. R. C. Fillingham, Vicar of Hexton, has been recently preaching for the Unitarian Church, Aberdeen.

Congratulations to the Nazareth Church, Padiham, on its centennial and its splendid history of 100 years.

The Newark Board of Guardians put out a girl to domestic service in the household of Mr. Alderman Saunders of that town—a Unitarian. Mr. Saunders' family advised the girl to attend religious worship at a church of the faith in which she had been brought up, that of the Church of England. She did so, tried several, and could settle at none of them, and then asked to be allowed to go to the same place as the family she lived with—the Unitarian Free Church—and she has continued to do so ever since. This has been reported to the Guardians, who have now demanded, on religious grounds, that Mr. Saunders should terminate the girl's service. The girl does not wish to leave, and the matter remains now with the Guardians and the Local Government Board. In the meantime, the girl remains in the Unitarian household. One of the Guardians characterised the interference of the Board as "a scandalous piece of business."

The summer and autumn campaign of the Van Mission will finish with united meetings in one of the public squares of Manchester on the evenings of Oct. 12th and 13th, after which will be opened a vigorous winter campaign in Manchester itself.

The Unitarians of Accrington have been doing good propagandist work by holding open-air meetings, which have been a very encouraging success. We shall be glad to know more of their experiences in this new effort.

The paper on "Our Name, Message, and Mission" will be reprinted as a penny pamphlet, 9d. per doz. post free, or 4s. per 100. Prompt orders will assist against loss.

A rosy light is dawning in the sky: whence it cometh I know not; but in any case, O youth, make for the light!—Schumann.

Not in the clamour of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat.

—Longfellow.

My strength is as the strength of ten,
Because my heart is pure.

—Tennyson.

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"Ye shall know them by their fruits." Matt. vii., 16.

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